

Police v. 8.

REASONS,

HUMBLY SUBMITTED TO THE

HONOURABLE MEMBERS

OF BOTH

HOUSES of PARLIAMENT,

FOR

INTRODUCING A LAW, ^{to}

TO PREVENT

UNNECESSARY and VEXATIOUS

REMOVALS of the POOR;

THEREBY TO REDUCE

PARISH EXPENCES,

BY LETTING THE

POOR live where they can best earn their BREAD.

C A M B R I D G E,

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[MDCCLXXIV.]

THE Gentleman who endeavoured
to get a Bill introduced into the
House of Commons, the last Sessions,
gave, unto such Members of both Houses
of Parliament as he had the Honour to be
known to, a written Copy of the annexed
Reasons, which induced him to think
such a Law not only highly expedient
and beneficial, but in some Degree ne-
cessary, in such a trading and commercial
Nation as this is.



R E A S O N S, &c.

AS the attention of the public, for many obvious reasons of humanity and prudence, is, with great propriety, turned to consider of means for relieving the hardships the Poor now labour under, this favourable opportunity is taken of submitting it to Gentlemen's considerations, Whether it is not agreeable to justice, to humanity, and to the true principles of policy, every free, much more every commercial government is founded on, *That every man should be permitted to live where he can best, by his industry, earn his bread, and provide for the maintenance of himself and family, till, by some demerit of his own, he forfeits that liberty, or becomes chargeable to the parish he lives in?*

And, Whether, in consequence of the act of 13th and 14th Car. II. about removals of the Poor, many industrious families, free-born subjects of England, are not indulged this liberty; but to their own great prejudice, to the discouragement of industry, and to the great prejudice of the kingdom, by being removed from parishes where they could earn their bread, and sent to those where they have no opportunity of doing so, heavy and needless expences are necessarily brought on parishes for their maintenance;

and at the same time, that they are refused this liberty of earning their bread where they best can, till they become chargeable ?

Is not every Scotchman and Irishman, that comes into England, indulged, nay, has a right to this valuable liberty, of not being removed from a parish he comes into, till chargeable ; though, as this law now stands, an Englishman has not ? But, as I am always, and have reason to be, diffident of my own judgment, though I have acted near forty years as a Justice of Peace in different counties ; I chuse to refer (as I speak on a point every one may not have considered) to Burn's Justice of Peace ; a book that has, by the many different editions it has gone through, met with some approbation ; where, in speaking of the above act in regard to an Irish or Scotchman, he says, " If they be able to maintain " themselves, and commit no act of vagrancy, it " doth not appear that they can be removed by or- " order of two Justices, as *persons likely to become chargeable*. By which means, they seem to be in " a better condition in England, than the English " subjects ; for that, not being removeable until they " ask relief, and so thereby become vagrants, they " may continue undisturbed, without the intangle- " ments of a certificate, and consequently are in a " better capacity."

And, indeed, of this hardship, of being removed before chargeable, the candour of every Gentleman, who acts in the commission of the Peace, may be safely applied to, Whether it is not the general practice of most parishes, as soon as a labouring man marries and has a child or two, or often as soon as his wife is with child (and he is then likeliest, by the ties of affection to his family, to become an industrious subject) to apply to the Justices to remove them, on an allegation, he is likely to become chargeable ?

And

And are they not generally removed on such allegation? But it may be said in answer, the Justices are not bound to remove on such an allegation, but may judge, whether the party is likely to become chargeable. They certainly may; but is it not the general practice, to rely too much on the officer's allegation? or indeed, Is not the time usually allowed for special sessions too short, to examine minutely into such number of cases of removals, they are applied to to make.

But it may be said farther, that an Englishman may apply to his parish and get a certificate, and then he won't be removeable till chargeable. But is it not well known that great numbers of parishes won't give any certificates? And how, then, does the case of such a free born Englishman differ from that of a vassal in foreign countries! He is obliged to starve, or be chargeable to the parish he is born in, though he could get his bread where his labour is wanted! And the reason is obvious, why many parishes won't give certificates; for, as the law now stands, the parish giving one must pay all the charges the parish 'tis given to allows the certificate man, as well as the charges of the removal back; and it is well known, the officers of the parishes they are given to do not take so much care, when others are to pay the expence, as when they themselves are; and the extravagant unreasonableness of such bills deter parishes from giving any.

But, suppose a parish will give a certificate: the loss of time in applying for it, the charge of witnesses to attest the execution, and attendance on two Justices to allow it, cannot be laid at less than the value of a poor man's week's labour: And what good end or purpose is answered, by laying him under this expence and difficulty? Nay, in fact, by getting it, he is, in many respects, in a worse situation than before he took it; for, by the *certificate act*, he

he is debarred from gaining a settlement, ~~the~~ before could do by several ways: The likeliest way, indeed, left him, is to hire *ten pounds a year*; and this very favour subjects him still to greater hardships; for advantage is taken of his necessity, to make him pay an unreasonable rent, above the fair value, and have numberless trials between parishes whether it is a fair rent or no. In short, the needless expences parishes are run to, by this ill policy in regard to their Poor, would, in many places, half maintain them; and, after all this bandying the Poor about from place to place, not only no benefit is received, but an almost incredible needless expence is incurred; for if any one will attentively look into the several articles of the overseers accounts, he will be astonished to find how small a part of it the weekly collection for the poor amounts to; so little, that I have often thought many parishes might, without impropriety, stile their rates, Rates for distressing the Poor, instead of Rates for the relief of them.

It has long appeared to me, and is submitted to Gentlemen's considerations, whether a short bill to put an Englishman upon the same footing with an Irish or Scotchman, not to be removeable till chargeable, would not greatly encourage industry, and greatly lessen the needless expences parishes are now at with one another; he getting himself examined, on coming into such parish, as to his last settlement, and before a Justice of Peace of the division, and lodging it with the overseer?

And, I own, it has long appeared to me, that if Gentlemen had given their attention to look into what the needless expences of parishes are, and are put to needlessly, that have no real foundation in policy or good sense, though all come under the denomination of poor rates; and to remedy them, there would, perhaps, have been no occasion for houses of

of industry; which, at the same time, it must be allowed, are houses of confinement; as the rates for the real relief of the Poor would be so reduced as to make it needless to have had recourse to that remedy. Many proofs of this needless expence might be added, but it may be more prudent to attempt this most material alteration.

This bill was not endeavoured to be introduced into the House of Commons, till the principles of the plan had been carefully considered and approved of, by some very respectable members of both Houses of Parliament, and by persons also of distinguished characters, for their great knowledge in the laws of this country. And as the intentions of it were calculated to make a material alteration in part of the present system of our Poor laws, in which both the landed and commercial concerns of this kingdom must be interested, it was suggested, that, though they apprehended it would be too late to get such a bill *then* passed into a law, as the sessions was so far advanced, and the time and attention of both Houses were so much engrossed by the affairs of the East-India Company; yet, that it might be proper to have it *then* brought into the lower House, that persons might be apprised of what was intended by it; in order, that if any objections were made, there or without doors, either to the principles on which it was founded, or to any bad consequences that were likely to ensue, from such a liberty being given to the Poor, that is the industrious Poor, those objections might be fully considered and obviated, if they were not *substantially* founded; and also to have the original designs and intentions of the 13th and 14th of Charles the second, more maturely and fully considered, than they had been before that bill was first moved.

He therefore takes the liberty of submitting to calm and public consideration, whether that act (which makes up so material a part of our Poor law-system) has not been greatly misunderstood, or most strangely perverted; and also made subservient to many cruel and oppressive purposes, which the legislature never could, or did intend, at the time of passing it? The preamble of that act sets forth, " That by reason of some defects in the law, *poor people* are not restrained from going from one parish to another; and therefore endeavour to settle themselves in those parishes, where there is the best stock, and the largest commons or wastes to build cottages, and the most wood for them to burn or destroy, and when they have consumed it, then to another parish, and at last become rogues and vagabonds." It is from the preamble of public acts of Parliament, that we must collect the nature and spirit of those acts, and the designs and views of the legislative powers in passing them; the preambles setting forth, some advantage proposed to be obtained, or some evil to be remedied, for the benefit of government and the community; and then, by the enacting clauses, prescribing the means and powers, by which such advantage is to be effected, or such evil prevented. It may not be improper to observe here, that no set of persons (rambling about in the manner described in the above recited preamble) has ever been noticed in the accounts of those times, except that infamous tribe of vagrants the Gypsies; who have been long suffered to ramble about from place to place, through most parts of the kingdom, to the great terror and detriment of persons living in lone or remote houses, and to the great shame and disgrace of our police; and therefore, may it not be reasonably presumed, that the act itself was chiefly, if not solely, pointed against them,

them, and such like common strollers and vagrants; for it appears most plain and evident, from that preamble, that the spirit and intention of that law can only respect persons of an idle, dissolute and rambling disposition, such as they then were, and still are; and *therefore* ought not to be taken as extending either its meaning or powers to honest, peaceable, industrious mechanics and labourers, who are following their respective trades and callings, with comfort and advantage to themselves, and benefit also to the public, within such parishes and places as they are, *casually*, residing in. For the evil intended to be prevented by that act, is of *idle people wandering about from one parish to another*, which practice, in time, begets in them such a habit of idleness, and such an aversion to honest labour, that they become absolute vagrants, and consequently a burthen and nuisance to society. And it is also intended (as is equally evident from the same preamble) to prevent another evil of those times, “ *the burning or destroying of wood* in various places, by such wandering people;” therefore, to remedy and prevent *those* evils, it was judged necessary to restrain such idle, mischievous people, from rambling about, and confine them to the parishes or places where they originally and legally belonged; that they might be necessitated to labour for their own maintenance there, and by such means, be cured of that *idle, rambling disposition*, from which those evils had taken their rise, and which the legislature had then in view to cure and prevent, *by the discretionary powers* therein given to magistrates and parish officers, for effecting those salutary purposes. Such designs were well worthy of a British Parliament, and do great credit to the wisdom and attention of its members; but can it be supposed that persons of such exalted ranks and stations, of such improved abilities, and vested with such capacious

powers for the welfare of the community, could ever designedly and deliberately pass an act, which, as it is now generally executed, would, *in the most despotic state*, be considered as the most cruel and wanton exertion of tyrannic power and inclination that ever was invented ? For what can be more so than that a member of society, whose abilities enable him to be profitable to the public, and to support himself and family with comfort and decency in *one place*, may, without any reason, or even shadow of reason, be removed from such place (along with his family) to *another*, where his abilities, not being wanted, are of no value to the public; and he having no opportunity of exercising them, is at once reduced, from such a comfortable and decent subsistence, to a state of indigence and misery; which, of consequence, must entail unhappiness and despondency upon himself, and a heavy charge and burden upon the parish he is removed to. This surely would be the certain means to discourage industry and oppress the industrious, to countenance injustice and cruelty, despoil numbers of their comfort and support, without any crime or even fault of their own; and to afford a ready and certain expedient for the tyrannic, unfeeling, and crafty part of our species, to harrahs, plague, and oppress, thousands of industrious labourers and handy-craftsmen, who may, undesignedly, (but unfortunately for themselves) have given some trifling offence to a wealthy neighbour, or interfered, by their trades and occupations, with some sordid griping wretch, whose feelings and regards never extended beyond himself and his own paltry concerns. Such a design would be, in effect, to level all distinctions between good and evil—betwixt *virtuous* industry and *idle* profligacy; therefore, it may fairly and justly be inferred, that there could be no such design in the Parliament, when that act was passed; as it is so *utterly* unworthy

unworthy the wisdom, justice, and humanity of that august body. Yet, that this act (though well intended) has been perverted, to many unworthy and evil purposes of self-interest and pernicious monopoly, and too often, I fear, also, to gratify the wicked designs and views of tyranny, malevolence, and revenge, through the misapprehension or inadvertency of those who are entrusted with the execution of it, is too notorious to require a detail of facts, a recital of which would be painful; as many instances must occur to most Gentlemen, who have been at all conversant in courts of justice, or much employed in the execution of the Poor laws.

The Legislature, in the 22d year of his late Majesty, very kindly and wisely thought proper to grant an indulgence to "all Officers, Mariners and " Soldiers, who had been employed in his Ma- "jesty's service, and had never deserted, of setting " up, and exercising such trades as they were apt " for, without being sued or molested, in any town " within Great Britain and Ireland; notwithstanding- " ing any by-laws, statutes, customs, or exclusive " privileges to the contrary, or even the statute of " the 5th of Eliz." and this proper indulgence was expected to have given great advantages to persons who had deserved so very well of their country; but being still liable to the attacks, and left exposed to the misapplied powers, of that Removal Act, the good intentions of the Legislature, in their favour, were totally frustrated. This defect, I humbly presume, induced Parliament to pass another Act, in the third year of his present Majesty's reign, confirming the rights of setting up and exercising trades in privileged places; and then *enacting, further,* " that neither they, nor their wives or children, " during the time they shall exercise such trades, " be removeable from such place, to their last legal

“ place of settlement, by virtue of any law now in
 “ being, relative to the settlement of the poor, until
 “ they shall become *actually* chargeable.” This is
 a kind and partial repeal of the Removal Act, as far
 as relates to those classes of our brave countrymen,
 and with great pleasure it is confessed, that those
 men, who had not only so nobly defended our lives
 and properties at home, but also, in so short a pe-
 riod, and in such an astonishing manner, extended
 our conquests to the most remote parts of the globe ;
 and, by a series of unparalleled victories, raised our
 fame, our power and martial glory, to a pitch of
 greatness superior to any that is *truly recorded*, either
 in Grecian or Roman story, deserved every indul-
 gence, every reward, that a grateful and generous
 nation could with prudence bestow: at the same
 time, it must be, surely, allowed, that *those* also who
 have *been* the foundation, and are *now* the supporters
 of our power and greatness, as well as the *true source*
 of our wealth and happiness ; *those*, who have so
essentially contributed to make our name and strength
 so formidable as well as respectable, in every part of
 the known world ; I mean the *honest, bardy labourers*,
 those industrious tillers of our fruitful soil, and the
ingenious, diligent mechanics, those workers up of the
 natural productions and riches of our happy island ;
 they are surely entitled also, to every reasonable in-
 indulgence that can ensure their ease and comfort,
 ought to be secured from every needless and vex-
 atious hardship, and effectually guarded from every
 species of cruelty, insult and oppression, which they
 now lay under, from this act of the 13th and 14th
 of Charles the 2d. as it is too generally executed.
 Many more reasons might be urged in favour of the
 intended Bill, but I shall only mention one, which
 is, that as this present law is now too often and too
 generally made use of for removing persons upon a
 presumption

presumption or possibility of becoming chargeable, it is very unfavourable to matrimony ; an institution that has ever been strongly encouraged and promoted by all wise and politic nations ; but it happens to be the mistaken policy of most of our very wise parish officers, that as soon as a young man is entered into that state of life, which is most likely to make him a good and useful member of society, to endeavour to get him removed to the place of his legal settlement, out of pretence, or perhaps for some worse reason, that he may soon have a family, that may *possibly* bring some charge upon the parish. Young men intimidated by frequent examples of such severity, and apprehending that they themselves may meet with the same cruel treatment, are afraid and unwilling to marry ; and, instead of doing so, too often seduce and debauch young women, get them with child, and then ungenerously leave them to shift for themselves in a very helpless condition : thus, having deserted the place of their residence and employ, and being afraid, from the certainty of expence or punishment, ever to return there any more, they soon get into an unsettled, debauched way of life, acquire a habit of idleness and strolling, and never more become useful members of the community ; but too often, 'tis feared, fall into a wicked, profligate course of life, proceed from one stage and degree of vice to another, 'till grown ripe in iniquity, they fall an early and unhappy sacrifice to the just laws of their country, thro' this mistaken policy.

It may now be expected, that some notice should be taken of those objections which have been made, either to the inutility or inconveniencies of the intended Bill. As to the first, it has been said, that there would be no occasion for to remedy the evils and hardships so complained of, was a clause added to the present law, empowering the justices of the peace,

peace, whenever they saw sufficient cause for it, to constrain parish officers to grant certificates to persons who had a mind to remove into places where they could, or where they imagined they could, maintain themselves and their families, with more advantage and satisfaction. Was it pretty generally known, that the Legislature had such a clause in contemplation, 'tis presumed, there would be a *general* clamour, and numberless petitions presented against it from all parts of the kingdom, on account of such a new and extraordinary degree of power being given to magistrates, of forcing so grievous a burthen upon the public; for the inconveniences of granting such certificates, have been found from long and general experience so great, that in many parts of the kingdom, they are now, upon every occasion, refused; and perhaps not without sufficient reason, as the parishes granting such certificates, must be liable to every expence of removing back the certificate-persons, should any misfortune, calamity or death, make any part of them chargeable, let the distance to be removed to, be ever so great: And the parishes removing back, not being liable to any expence, and being certain of being reimbursed in all the charges incurred thereby, are found not to be very tender of the pockets of others, or in their mode of proceeding disposed to pay any due attention to a proper and prudent œconomy.

It has been objected to the present Bill, " that the taking off such a restraint, and allowing persons to reside where it is most convenient and advantageous to themselves, many labourers will be tempted to leave the places of their present settlement, and go into other parishes where higher wages are given." That this may be the consequence of the intended Bill, cannot be denied; but, at the same time, it is strongly contended, that such

a liberty will be so far from operating as a general evil, that it will operate as a general good; tho' possibly it may prove a temporary and local inconvenience to a few places, as labourers will then go where they are most wanted, and parishes where they are not wanted, will not then be so much overburthened with them, as Sudbury, Colchester, and other places are said to be, where the poor's rates have been reported to amount to twelve or fourteen shillings in the pound; and, is it reasonable that poor labourers should be confined in parishes where they are forced to take lower wages than neighbouring ones give, and which they cannot subsist by, yet be restrained from going to others where they could get such advanced ones as would enable them to live comfortably? Will any gentleman of humanity say, *it is reasonable*, that such a power of *local* tyranny should be longer countenanced? Let every man make the poor man's case his own, and his own conscience will give him a ready answer.

Another objection has been made and chiefly relied on, " that by this Bill, any labourer may go to reside in a parish where he is not legally settled, and may be afflicted with some grievous sickness, during which it may be dangerous or improper to remove him. That he must therefore be maintained during such sickness, by that parish, and this will or may be the case in a greater or less degree, with every parish in the kingdom." To this objection, a better or fuller answer need not be given, than by an extract I have taken the liberty of transcribing, from a letter of a gentleman of rank and fortune, who, to the goodness of his heart, has the happiness of a clear head and a very comprehensive knowledge of the laws and true interest of his country, and who properly observes, " that the evil and the good are to be weighed

“ weighed together, perfection is not to be expected,
 “ but where the good greatly preponderates, the
 “ lighter evil is not to be regarded. Besides, the
 “ evil is perhaps no evil at all; for though each pa-
 “ rish may suffer in its turn, each parish in its turn
 “ also, will have the good fortune of finding its pa-
 “ rishioner maintained in his sickness by some
 “ other parish; so that on the whole, there will be
 “ equality.”

The only objection that I have ever seen in print, to the principles or consequences of this intended Bill, appeared in one of the Ipswich Journals, some time in the last summer, which is indeed barely local, and therefore scarcely deserves a serious answer. The fact is, that in that part of Suffolk, there are some houses of industry erected, for serving some extensive Hundreds in that county, and where some of the poor must be confined, of course, at a pretty considerable distance from their friends, and, therefore, if this Bill was to pass, which will give liberty to persons to go and live in other parishes without a certificate, says the writer, “ the governors of those houses, would have art and address enough to insinuate to the poor of those Hundreds, they had now a fine opportunity of getting out of *those* parishes within *those* Hundreds, and of going to reside in *other* parishes, whereby such parishes as they go into, would be over-stocked with inhabitants, and that *therefore* the Bill ought to be opposed.” This objection is merely local, and is indeed paying but a very poor compliment to those houses of industry, where, I dare say, from the knowledge I have of some of the governors, the poor are not treated with so little care, humanity and tenderness, as to occasion the flight of every man that can get away, from the Hundreds those houses are now in, to any others: but if this objection has any weight

weight at all in it, it really answers itself; for should they actually go, as this objection supposes, they still well know, that if they are chargeable, even to the value of a single penny, to the parishes they go into, they are liable to be removed back immediately to the parishes they came from; and consequently the dread of being sent back, will make them *economically* industrious, and induce them, at all events, to lay by a little money to prevent the necessity of asking relief in case of sickness or any unfortunate accident.

Some insinuations have been thrown out against this bill, as if, from the liberal principles it is founded upon, it might be likely to encourage that spirit of emigration amongst the lower classes of our people, which has of late been so much lamented; but this unhappy secession from our island, is far from originating from any such indulgence to one of the most just and natural rights of mankind, which this bill means to restore: No; it proceeds from causes and principles diametrically opposite thereto; such as cruelty, oppression, and contemptuous neglect of them and their interests, together with the difficulty of obtaining every necessary of life the Poor are to subsist by; even without taking into consideration the accidental unfavourable seasons, we have of late had. 'Tis such hardships and difficulties *alone*, that can ever effectually and generally subdue that *powerful natal attachment*, which Providence, no doubt for many wise purposes, has implanted in the human breast; for, *nescio quā natale solum dulcedine ducit*, is found to be a true observation, even in the most unfavourable climes and situations. People of improved abilities and polite educations, may fancy and style themselves citizens of the world, and be, or affect to be, superior to any local engagements—indeed ambition, avarice, vanity, or fashion, are likely

to lead them, from such a natural prepossession, to places where the objects of those passions or humours are most likely to be gratified; and a strong attachment to the latter, may, in time, entirely obliterate all impressions of the former. But the case will be widely different in the lower classes of mankind, whose wishes never aspired to more than a bare competence. Contented with the lot which Providence has assigned them, though it has fallen upon a barren soil, or left them exposed upon the craggy mountain's top, still they live happy and contented, whilst they can chearfully earn their bread, though with care and hard labour, surrounded by their families, their friends, and old acquaintance. Instances of this strong attachment may be met with amongst most nations of the known world; but no stronger, perhaps, any where, than amongst some of the Swiss cantons, whose honest, hardy inhabitants prefer a barren, rugged soil (with the possession of their beloved liberty and independency) to the most delicious spots upon the globe. Those who are accustomed to look upon the present face of things *only*, may be led to imagine, that this island, which now makes so very considerable a figure amongst all the great powers of the known world, derives its *present* strength, its riches and splendour, from its own *internal* powers and advantages, and not from that *virtuous industry* and ingenuity which, under the kind fostering care of civil and religious liberty, can soon change the face of any country, and, out of weakness and contempt, produce power and respect. Let such only consider the picture of this island, as drawn by a most masterly pen, at the time of the Roman Conquest. Cicero, in a letter to Atticus, when it was under contemplation, whether it was worth conquering or not, says, " We are in suspense about the British war: it is certain that the access of the island is strongly

" strongly fortified, and it is known already, that
 " there is not *a grain of silver in it*, nor any thing
 " else except slaves." My old and learned friend,
 Doctor Middleton, upon quoting this, and several
 other passages to the same purpose, makes the fol-
 lowing sensible reflection: " From their railleries of
 " this kind, *on the barbarity and misery of our island*,
 " one cannot help reflecting on the surprizing fate
 " and revolutions of kingdoms; how *Rome*, once
 " the mistress of the world, the seat of arms, em-
 " pire, and glory, lies sunk in sloth, ignorance, and
 " poverty, enslaved to the most cruel, as well as to
 " the most contemptible of tyrants, *Superstition and*
 " *religious Imposture*: while this remote country, an-
 " tiently the jest and contempt of the *polite Romans*,
 " is become the happy seat of liberty, plenty, and
 " letters, flourishing in all the arts and refinements
 " of civil life; yet running, perhaps, the same course
 " which *Rome* itself had run before it—from vir-
 " tuous industry to wealth; from wealth to luxury;
 " from luxury to an impatience of discipline and
 " corruption of morals; till, by a total degeneracy
 " and loss of virtue, being grown ripe for destruc-
 " tion, it falls a prey at last to some hardy oppressor,
 " and with the loss of liberty losing every thing else
 " that is valuable, sinks gradually again into its ori-
 " ginal barbarism." May kind Heaven avert the
 omen, by engaging, in due time, the attention of the
 legislature, to prevent the fatal consequences which
 are above predicted!

The author of the above sheets has no merit in
 regard to the intended bill, but, from having many
 years experience as a Justice of the Peace, and having
 often, with great pain, beheld the many hardships
 brought upon the industrious Poor, of throwing to-
 gether such hints as occurred to him, for Gentle-
 men's observations to found a bill upon. It would
 therefore

therefore be unpardonable in him, to omit his best acknowledgments to all those honourable and worthy Gentlemen, who, finding the principles of the bill so entirely according with the benevolent feelings of their own breasts, as well as with their ideas of justice and humanity, have so kindly taken it under their patronage ; and, in particular, to that worthy member of the House of Commons, who has so chearfully and so ably undertaken to introduce it a second time into that Honourable House.

F I N I S,



